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of the school of John Owen. The mode of administration of confirmation, the administrator, the gift bestowed, the relation of the rite to baptism on the one hand, and to the communion on the other, and the preparation for the reception of the ordinance, are all discussed with great elaboration. The chapter on "The Gift of Confirmation, and Its Relation to That of Baptism" may be taken as typical of the whole work. In both these rites Bishop Hall holds that the Holy Ghost is imparted. But, in opposition to many of his school of thought, he makes the gift at confirmation far more than an additional bestowal of the blessing supposed to be already imparted in baptism. Quoting Bishop Seabury's catechism, the author adopts the following definition: "In our water-baptism the Holy Ghost purifies and fits us to be a temple for himself; and in confirmation he enters and takes possession of this temple." Despite the almost mechanical method in which this book seems to suppose the spirit of God to be imparted, its later chapters, dealing with the spiritual qualifications for confirmation, are redolent of a real, if somewhat mediæval, piety.

The word "liturgy," popularly representing any precomposed form of public worship, is employed by Mr. Clementson in the restricted ecclesiastical sense of the eucharistic ritual. The evolution of the English Communion Office is developed with remarkable fullness, and to those who care to seek the sources from which the elements of that service come the work is of value. The subject is approached from the point of view of the extreme high-church man. Naturally, therefore, slight reference is made to the scanty New Testament allusions to the Lord's Supper, but abundant quotations from the Fathers furnish authority for almost all the dogmas which root themselves in the principle that the Christian minister is a sacrificing priest.

CHICAGO.

CHARLES EDWARD CHENEY.

PRINCIPLES OF PUBLIC SPEAKING. Comprising the technique of articulation, phrasing, emphasis; the cure of vocal defects; the elements of gesture; a complete guide to public speaking, extemporaneous speaking, debate, and parliamentary law, together with many exercises, forms, and practice selections. By GUY CARLETON LEE, PH.D., of Johns Hopkins University. New York and London: G. P. Putnam's Sons, 1899. Pp. xi + 458. \$1.25.

THE title-page above transcribed gives a sufficiently minute outline of the contents of this volume. The author's treatment of defects of

voice, enunciation, inflection, emphasis, and gesture is suggestive, but the discussion, as a whole, contains nothing new.

This treatise, like many others on public speaking, is too elaborate and complicated. Such a multiplicity of rules confuses rather than helps the learner. The subjective element is not sufficiently emphasized. The root of all effective speaking is in clear thinking and right feeling. That secured, most outward defects are quickly overcome; but without it, while we may have polished declamation, we can have no oratory.

Our author's discussion of extemporaneous speaking is far from satisfactory. He evidently does not understand the philosophy of it. To speak extemporaneously, he insists primarily on the cultivation of the memory. But there is a broad distinction between speaking from memory and extemporaneous speaking. In the latter, memorizing is only a subconscious process. The speaker, with no conscious effort to remember, is simply intent on giving expression to his thought with which both mind and heart are all aglow. The study of words and their synonyms, which our author so warmly commends to the extempore speaker, is just as necessary to him who writes his discourses and delivers them by reading.

The chapter on "History of Oratory" has only a remote relation to the main subject of the book, and even if it were ably written, it would be wise to omit it. But it is uncritical, and has nothing in it fresh and suggestive. It contains some palpable errors. After characterizing Athanasius as "the true Demosthenes of the church," he says that "Chrysostom and Basil of Cæsarea followed in that list of Greek Fathers which ended in Gregory of Nazianzen." But inasmuch as Chrysostom outlived Basil twenty-eight years, and Gregory seventeen, it is obvious that this "list" did not end in Gregory. He calls attention to "Duns Scotis" instead of Duns Scotus; but perhaps here the proofreader nodded. He tells us that Melanchthon and Calvin were greater pulpit orators than Luther. Is it possible that one who has read both the discourses and the history of these three men can come sanely to such a conclusion? Still, omitting this chapter, the book as a whole is a good one, and can be studied with profit by all who desire to influence men by public speaking.

THE UNIVERSITY OF CHICAGO.

GALUSHA ANDERSON.

Faith and Light, Essays on the Relation of Agnosticism to Theology.
By William Pierson Merrill. (New York: Charles Scribner's Sons,